the Chaplain

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With Chaplains in the Far East and Alaska

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Poetry of a People *by Elizabeth Sadler*

AUGUST 1959

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Vol. 16, No. 4 • August 1959

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MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 34 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

WITH CHAPLAINS IN THE FAR EAST AND ALASKA

The Editor reports on the values of a recent official team visitation as interpreted by

MARION J. CREEGER

WHEN 91 Protestant chaplains and their wives were invited to dinner April 26 at the Queen Surf Hotel, Waikiki, they said: "This is the first time ever that chaplains in Hawaii have been together across service lines."

This "first time" was made possible by a new idea—the team approach to making official visits to Protestant chaplains.

Chaplain Herman H. Heuer had already written about the importance of this approach in California. Said he: "This is the most unusual gathering—I dare say the first time that five endorsing agency representatives plan to be at the Presidio of San Francisco at the same time."

Altogether, about 1700 of the 2100 Protestant chaplains in the three armed services are represented by the chaplain agencies that sent out these five church leaders. Nine Lutheran bodies expressed support for their chaplains through Kenneth L. Ahl; The Methodist Church, through John R. McLaughlin; the Disciples of Christ, through Carl M.

Boyd; the American Baptist Convention, through Albin Ray Appelquist; and all 34 denominations of The General Commission on Chaplains, through Marion J. Creeger.

In the picture at the head of this article, Dr. Creeger (left) and Dr. McLaughlin have been tracing their trip on the map. They traveled some 26,000 miles and, along with the others, met from 90 to 95 per cent of all Protestant chaplains in the Pacific area. Wherever they went, they acted as hosts to the chaplains and their wives.

Purposes of the Visit

Through this group visitation the churches expected a number of desirable results, expressed to the Armed Forces Chaplains Board as follows:

"1. The co-ordination of several projected separate visits to the same area by agency executives during the summer and fall, with a consequent saving of time and energy for the supervisory chaplains who will be involved.

"2. The opportunity for broader fellowship, and for group meetings with chaplains, while at the same time making provision for special denominational concerns.

"3. The presentation of a visible symbol, both to commanding officers and to chaplains, of the united concern and support of all the denominations represented for the ministry of the chaplains."

In the words of Dr. Creeger, the main purposes of the visit were two:

"1. To bring once again to the chaplains, in a united and a visible way, the assurance of the continuing fellowship and the deep concern of their respective churches for them personally, and for their ministry.

"2. To convey to the commanding officers of these chaplains the assurance that the churches represented by the team, both jointly and severally, have a deep and continuing interest in the ministry of the chaplains and earnestly desire to aid and support that ministry in every possible way."

Value of the Team Approach

Obviously, this united action had value for the chaplains themselves. The group was sufficiently representative of Protestantism to command the attention and interest of all Protestant chaplains on duty. The visit provided occasions for chaplains to get together across service lines as well as denominational lines. It emphasized the fact that chaplains are, as Dr. Creeger says, "first, last, and always ministers of the gospel." Finally, it meant a great deal to the chaplains to have representatives of the churches come out in a team working together as the chaplains themselves are accustomed to work together day by day.

Incidentally, this "ecumenicity" extended also to Protestant-Roman Catholic co-operation. In Honolulu, the Catholic staff chaplain of the Fifth Air Force, Colonel Stanley M. Powers, and the visiting Chief of Navy Chaplains, Rear Admiral

Official U.S. Army Photo

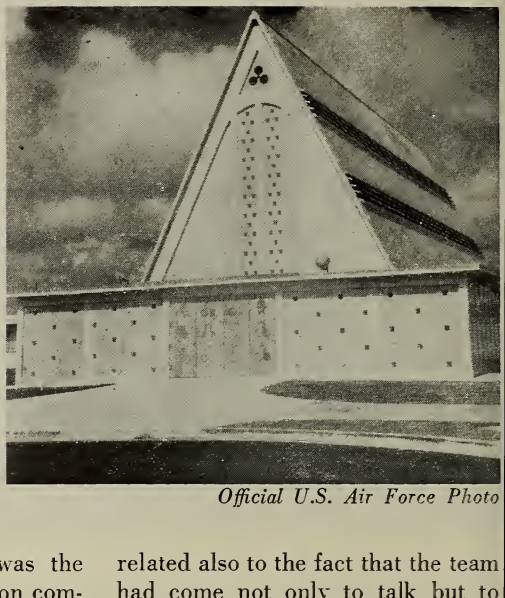
Protestant chaplains from the Army, Navy, and Air Force in the San Francisco area met for luncheon at the Presidio of San Francisco, where they were guests of five Protestant church leaders. Left to right:

Front row: Chaplain (1st Lt.) Roscoe Bell, USAF; Capt. Luther F. Gerhart, CHC, USN; Chaplain (Col.) Leslie F. Zimmerman, USAF; Dr. John R. McLaughlin (Meth.); Dr. Carl M. Boyd (Disc.); Dr. Marion J. Creeger (General Commission); Dr. Kenneth L. Ahl (National Lutheran Council); Rev. Albin R. Appelquist (Am.Bapt.); Chaplain (Col.) Herman H. Heuer, USA; Chaplain (Lt.Col.) Richard B. Cheatham, USA.

Second row: Chaplain (Lt.Col.) William K. Barrs, USAR; Cdr. James Alley, CHC, USN; Lt.Cdr. George Martin, CHC, USN; Lt. William R. Samuel, CHC, USN; Chaplain (Maj.) Vincent H. M. Nelson, USA; Chaplain (Capt.) Paul M. Pease, USA; Chaplain (Capt.) Edward G. Carson, USA; Cdr. Paul J. Raynor, CHC, USN; Cdr. Arthur R. Anderson, CHC, USN.

Third row: Cdr. George R. Brosius, CHC, USN; Cdr. Llewellyn G. Burrus, CHC, USN; Chaplain (Lt.Col.) Dayton D. Drake, USA; Cdr. H. D. Sneary, CHC, USN; Chaplain (Maj.) Louis A. White, USA; Chaplain (Capt.) Harold A. Clarke, USA; Chaplain (Lt.Col.) Steve P. Gaskins, Jr., USA; Ensign Herman F. Wendler, USNR; Lt.Cdr. Benjamin J. Davis, CHC, USN.

George A. Rosso, were honor guests of the team at their dinner at Waikiki. In Seoul, Colonel James B. Murphy, the Catholic chaplain of the Eighth Army, "could not have done more for Cardinal Spellman."



This beautiful modern structure at Andersen Air Force Base is one of the chapels where members of the team preached when visiting Guam, Mariana Islands.

Official U.S. Air Force Photo

Of almost equal value was the favorable impression made on commanding officers, who were everywhere most gracious. It was 1:30 A.M. when the team arrived at Guam in a downpour, yet the admiral was there to meet them. He invited them to dinner at the Officers' Club and included all the chaplains and their wives. This story was repeated time and again. In a number of places hotel reservations, already made by the group, were canceled by commanding officers, who provided quarters for them as "distinguished visitors." These courtesies were in no sense a tribute to the individual churchmen. They were an expression of esteem for the ministry of the chaplains, and of appreciation to the churches for their united efforts.

Perhaps this cordial welcome was related also to the fact that the team had come not only to talk but to listen. Exercising a liaison function, these churchmen came to listen to the chaplains about any problems or concerns on which the churches might help. They came to listen to commanding officers, also, who might want to say something to the churches back home.

Top officers in the Pacific came to understand that the churches are ready to support the military insofar as the moral and spiritual welfare of the people is concerned, and that the military and the churches must work together so that the time a man spends in the service will not become "lost years" in relation to the Kingdom of God.

A third value of the team approach lay in the interest created among service families and civilian

church people abroad. One of the most gratifying experiences of the trip was a reception given for the group by the Women of the Chapel at the Grant Heights Chapel in Japan. A similar reception was given in Alaska by Lutheran women at the naval base at Kodiak Island. In each instance the lay people took the initiative, saying they'd like to meet these representatives from churches in the United States. If it is good for the morale of chaplains to be assured of the continuing interest of their churches, it is also good for the morale of the chapel congregations. These men and women are encouraged to see the concern of the churches back home. The team came back feeling, therefore, that such symbolic visitation to the *people* served by chaplains is important.

Every opportunity was seized to be genuinely helpful to the chaplains—addressing their congregations, leading chaplain retreats, making radio and television appearances, providing happy social occasions, attending to personal problems. As a former Air Force chaplain said to Commander George

Official U.S. Navy Photo

At the naval base at Yokosuka, Japan, three of the visitation team, accompanied by two force chaplains, went aboard the USS *Bon Homme Richard*, CVA (31).

Left to right: Cdr. Henry J. Beukema, CHC, USN, the ship's Protestant chaplain; Chaplain (Lt.Col.) J. D. Andrews, USAF; Dr. Marion J. Creeger; Dr. Carl M. Boyd; Dr. John R. McLaughlin; and Cdr. George A. Wright, CHC, USN.

A. Wright, force chaplain, Commander Naval Forces, Japan: "To them, this trip is a dedicated mission and not a jaunt. Your full utilization of their time and services will be exactly what they desire."

Visit to Service Centers

The establishment of "service centers" and "hospitality houses" has been of great interest to these churchmen, several of whom carry responsibility for them. On Okinawa, for example, the Lutherans have a service center in the Naha area. Other Lutheran centers are located in Japan and elsewhere. Several centers are the joint project of The General Commission on Chaplains and the National Council of Churches, working in co-operation with national Christian councils overseas. Dr. Creeger welcomed the opportunity to visit centers, and contact the workers, at Taiwan, Okinawa, Korea, and Japan. In the words of Dr. Lloyd S. Hindman, Presbyterian missionary at the center in Korea: "More and more as people hear of our plans, they are thrilled and excited." However, the whole program is still a small affair, limited by the inadequate financial response of the churches back home.

A Look at Panmunjom

A high point of the visit to Korea was the trip to Panmunjom, where the Armistice Agreement was signed, ending the Korean conflict. Chaplain Murphy arranged for helicopter flights to Osan, where Lieutenant Colonel James T. Duvall is the base chaplain and where the team had a luncheon for all the chaplains. On the way to the Joint Security Area, the group stopped at headquarters of the First Army Corps, where Colonel William C. Shure is the staff chaplain. Then they went on to visit the First Cavalry Division, where Lieutenant Colonel Albert M. Shoemaker is the chaplain. At this outpost facing North Korea, the team met all the chaplains in conference and afterwards were guests of Major General Beaumont at a formal dinner.

Finally reaching the Demilitarized Zone and Panmunjom, the visitors were taken out to the spot where the prisoners of war had been interviewed. They saw the building where the famous negotiations took place. Representatives still meet at a table there every day. Each side of the table has its appropriate flag. The two duty officers, with interpreters and advisers or secretaries, meet promptly at five o'clock. There are no courtesies. Each reads the account of the day. Then they march out.

Chaplain Board in Alaska

The accomplishments of chaplains impressed the team wherever they went—the extensive chapel program at Grant Heights, the large vacation schools everywhere, the full parish programs carried on by most of the chaplains. But they were especially

Official U.S. Marine Corps Photo

On Okinawa, four members of the team visit headquarters of the 3rd Marine Division, Fleet Marine Force, Pacific.

Left to right: Dr. Kenneth Ahl; Dr. Marion J. Creeger; Captain John M. Kleckner, the division chaplain; Dr. Carl M. Boyd; and Dr. John R. McLaughlin.

interested to find an interservice Chaplain Board in the Alaskan Command, set up by Colonel Martin C. Poch, a Lutheran of the Missouri Synod, who was the Air Force's command chaplain at the time of the team's visit.

The creation and functioning of this Board seemed to Dr. Creeger an example of "the growing edge of the chaplaincy program." Tradition is left behind. "New situations arise, calling for new responses to meet them."

The significance of the Board may be seen from a glance at the agenda of a recent meeting, when the chaplains discussed retreat schedules, dependent youth camps, preaching missions, radio talks for special occasions, the celebration of Armed Forces Sunday, state-wide charity coverage, denominational coverage, the visit of a Catholic choir, and a request for religious-education leaders to set up training schools in Alaska.

THIS report is in no sense the balanced account of a journey. If it were, Dr. Creeger would wish to pay tribute to chaplains in every area visited—California, Hawaii, Guam, the Philippines, Taiwan, Okinawa, Korea, Japan, Alaska. It is, rather, an attempt to note what may be of interest to chaplains generally —namely, the values of a team approach and the assurance of growing support for their ministry.

By JAMES T. CLELAND
Dean of the Chapel
Duke University, Durham, N.C.

A CHILDREN'S SERMON—?

Occasionally during a B.D. generation a course is offered at the Duke Divinity School on "Problems in Preaching." One issue is almost inevitably raised by the students: "To preach, or not to preach, a Children's Sermon?" Now that is a question!

My experience of military chapels at 11:00 A.M. on the Lord's Day is limited to one appearance at Heidelberg; and I cannot, for the life of me, remember if there was a Children's Sermon that day. If there was, I didn't preach it. If anyone else did, then I'm embarrassed. Be that as it may, the arguments, pro and con, and the resolution of the debate in a seminary classroom may be of interest, even of help, to you who are scratching your heads over what to do about addressing youngsters at the regular diet of worship in your half-military, half-civilian parishes.

Let us work out the argument according to the old Hegelian formula, on the general understanding that we are thinking of sermons for children, age four to eleven or thereabouts, at the normal Sunday-morning service.

THESIS: *The child should not be in church.*

The proponent of this point of view can be vigorous and is worthy of a hearing. He points out that to assume that when Jesus said, "Suffer little children to come unto me," he meant to the 11:00 A.M. service is to be guilty of flagrant eisegesis rather than of careful exegesis. Regular church attendance is unfair to the child. The service is geared neither to his needs nor to his emotional and intellectual capacity. Christianity is a religion of maturity. The child is not yet ready for the developed liturgy and homily which the adult has a right to expect. The Society for the Prevention of Cruelty to Children ought to investigate the situation. Medicine has its own department for youngsters: pediatrics. So has the wise parish: a children's service (not Sunday

school) with the entire kit and kaboodle—hymns, prayers, address, even furniture—cut down to size.

It is also unfair to the adults—beginning at the age of twelve. American children seem to be less disciplined in the art of sitting still and quiet than were their grandparents or are their European confreres. Thus they constitute a constant disturbance as they require their noses blown, and candies to suck, and paper to draw on. Have you ever been distracted, "discombobulated," and demoralized by a young shrimp standing on the pew ahead of you, with her back to the minister, while she smiles, winks, frowns, and finally sticks out her tongue at you?

It is finally unfair to the minister. He has a big enough problem in the sermon—to say nothing of the prayers and the reading of the Word—to encompass youth, middle age, and old age; male and female; married and single; the joyous, the sad, the puzzled, and the mournful, without adding the factor of childhood. I well remember one sermon where I was gaining momentum after five minutes of preaching. At that moment a voice piped up from the back seat: "Mother, will that man never stop talking?" I stopped. It is wise, at times, to co-operate with public opinion. I used the sermon the next Sunday, when the small fry was not present. In an age of Dennis the Menace, Sweetie Pie, and the Peanuts gang, keep them away from the morning service to the glory of God and for the relief of man's estate.

ANTITHESIS: *The child should be in church.*

The upholder of the antithesis is quick to assert that the previous argument completely overlooks the whole sociological basis of the Christian faith, which is rooted and grounded in the family. God is a Father; men and women are his sons and daughters and, therefore, brothers and sisters. If this is not symbolized in corporate public worship, then the faith will be that much the loser. The church has done so much to disrupt family life, by summoning Father to a meeting of the board of stewards, and Mother to the women's guild, and Tom to the athletic league, and Mary to choir practice—all on different nights—that it better have one service when the family can come as an entity and a unity. The strong churches, which maintain themselves, year by year, have always stressed the family pew.

There's truth in that. I can think of one Scottish family of four sons who became, severally, a Member of Parliament, a business executive, a professor of agriculture, and a noted researcher in medicine, whose *only* rule for family living was: Every member must be in the pew on Sunday morning. And they were: father, mother, and four sons. No matter where they had been, what they had done, when they had come in on Saturday night (or Sunday

morning), they were in kirk at 11:00 A.M. The sons admitted that it was a sound idea. There is such a thing as discipline, even today. Children can keep quiet and even absorb something from the service by a kind of spiritual osmosis. Albert Schweitzer makes much of this point. In his *Memories of Childhood and Youth* (pp. 44-45) he takes issue with those who would not let children take part in what are basically adult services until they understand them to some extent. The important thing is not what they understand but that they feel something of what is serious and solemn. The devotion of his elders is what gives the service its meaning for the child. Now Schweitzer was an unusual child, his father was an unusual minister, his adult compatriots appreciated, even gloried in, the solemnity of the service. Yet his testimony would receive an "Amen" from many folk.

The pluses are greater than the minuses; let the child be present.

SYNTHESIS: *The child should be in church, part of the time.*

There is truth in both positions, so it is desirable to discover a synthesis which will retain the values of both thesis and antithesis and offer a *via media* (if that isn't a mixed metaphor) which both sides may accept as a truer truth (if that isn't too Irish a statement) than either, separately, put forward. It must appreciate that the child, as a child, is somewhat out of place in the adult service and a source of worry, if not of irritation, to himself, to the congregation, and to the minister; it must also be aware of the continuing value of the family's worshiping together as a unit in the beloved community.

Therefore, the synthesis is to have the youngsters present for the first third of the service and then dismissed from the church. They will not sit together, with chaperoning adults, on the front pews, but as members of their families throughout the sanctuary. For the primary emphasis is on corporate, public worship participated in by families as the family of God. Let the children be seated during the prelude, in good time for the opening act of adoration, be it a hymn, a prayer, a call to worship. This is rightly followed by the act of confession and the plea for forgiveness —again, there is a variety of ways in which this may be effected. The only recognition of the fact that children are present might be that in the prayer of confession a portion of it should be focused on the sins somewhat special to children. There follows the note of forgiveness, and then the first Scripture Lesson. It may be wise to make this a lectionary lesson rather than the portion of the Bible upon which the adult sermon is based. It would be an interesting experiment for a group of chaplains and other service people to construct such a

(*Continued on page 19*)

If any one man
can express for Protestants
the Christian concern for the
whole of life,
it is Fred Buschmeyer,
who represents the National Council
of Churches at the seat of our
Federal government.
On national and international
affairs he focuses the Christian
conscience, being sure
that "the earth is the Lord's
and the fullness thereof."

Lanterns and Larger Lights

Thy word is a lamp to my feet and a light to my path.—PSALM 119:105.

And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also.—GENESIS 1:16.

By FRED S. BUSCHMEYER

ANYONE who has ever spent a week on Star Island, just off the Maine-New Hampshire coast, at an Isles of Shoals conference, will never forget the impressive picture presented by the participants in a late evening service of worship as they wended their way over and among the high rocks to the little stone chapel that has been a center of Christian worship for over two hundred years.

Upon leaving the verandah of the old-fashioned summer hotel, each worshiper is provided with a little lantern to help him follow the narrow, rocky, and uneven path that twists up among the rocks to the chapel. Each person carries his own

light, for the shadows quickly become too treacherous for anyone to try to find his way by the light of another. In the chapel there are fixtures about the walls ready to receive the lanterns of the individual worshipers, and together the lanterns furnish a light that is quite adequate for the conducting of evening worship. When the service is over, each person secures his own lantern again and in reverent silence picks his way by his own small light back to the broad, smooth verandah of the hotel.

For the individual worshiper, the little lantern of Star Island becomes a symbol of personal religious guidance that he will not soon forget.

But even while these lanterns cast their little gleams of light about the feet of the individual, there is another light that flashes from nearby White Island with a power that sends a warning beacon far out to sea to guide any coastwise vessels past these treacherous shoals and safely into Portsmouth Harbor, or down the coast toward Boston, or up the coast to Boone Island light and on to Portland Harbor. After one has watched the rising and falling tides for several days and observed the treacherous shoals lurking just above, or just beneath, the surface of the sea—shoals that extend long distances out from each of the islands—one realizes how important the larger light is also.

For one phase of life in that region, the lanterns are quite adequate. For another phase of life in that region, the larger light is an indispensable guide to safety and to the successful completion of a voyage.

Herein lies a parable for the Christian. Wherever the trail of life may take us, we need both kinds of lights; for sooner or later each of us must walk through some kind of spiritual darkness.

I

Let us look at the first text above: "Thy word is a lamp to my feet and a light to my path."

Surely no religious man or woman would want to face these nighttime trails of life without the kindly, mellow light of *lanterns* that can be carried in one's own hand, as it were, and kept close to the trail where the next step must be taken.

Sometimes I think of our weekly services of worship in this fashion. These times of meditation, prayer, and Christian fellowship are like lanterns for our feet. At least, they are so for me. I wouldn't want to venture far along life's trail without the glow of guidance I find here.

The weekly rhythm is like the swinging of a lantern in our hands. The glow begins to fall behind us with the passing days, and then the coming Sunday, with its promised light, casts new brightness on the path ahead. This lantern helps me miss many a puddle into which otherwise I might step. It keeps me on the trail when otherwise I might

slip off to one side or the other.

Sometimes it is a lantern of faith —creative, stabilizing faith—that weekly worship puts into my hand. It assures me that I need not be swallowed up and lost in the doubt and perplexity, the cynicism and despair, that frequently shroud the minds and hearts of faith-less men and women. Particularly if my trail leads through sorrow or misfortune that I cannot understand, or if strange new trails begin to fill my heart with uncertainty and fear, a little lantern of faith can be a constant help to guide me through the week.

Sometimes the lantern I receive doesn't seem to be in my hand at all but within my very self; for it helps me to see myself as I really am, in my spirit relationship with God and in my daily relationship with other people. And if these other people see nothing of the light this lantern sheds in my own life, at least they never see me stumbling along into the still more angry, stupid, arrogant, and ridiculous situations in which I might have become involved without this inner lantern light.

I feel sure that weekly worship offers many lanterns for us to take and carry with us through whatever emotional or moral darkness we may be called upon to pass. No one needs to leave these services empty-handed who is eager and willing to carry a brighter light away.

To carry a lantern of hope, or friendship, or courage, or trust, or prayer, with you through all the days of your life may be the very thing that can mean the most to you; and you can never tell when light from your lantern may help someone traveling near you to keep courageously and hopefully on the trail, or to seek a similar light for himself.

No experienced traveler through any kind of darkness will look with scorn on the kindly glow of lantern light. It is always better to carry a light, be it ever so small, than to stumble and curse the darkness.

II

Nevertheless our parable is not complete without the *larger lights.* In the great Hebrew epic poem we know as the first chapter of Genesis, I find a verse that points us toward the completion of our meditation: "And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Of course, this is only a poetic way of referring to sun and moon and stars. Yet it suggests a truth that shines throughout the Bible—namely, that God has set great lights in the moral and social and intellectual firmament of human experience. By these lights he seeks to guide mankind toward fulfillment of life's noblest, broadest, fullest possibilities.

God would not leave us without lanterns to help us pick our way around bothersome personal rocks

or puddles in the night. Neither would he leave us without larger lights to save whole civilizations from falling into deep canyons of destruction, or from slipping and sliding into billowing seas or sorrow and frustration, or from foundering on shoals that lurk threateningly near what seem to be pleasant shores.

God sets great lights in the midst of human history, and the religious man will heed these lights as gladly as he accepts the little lanterns of personal, immediate usefulness.

As we pick our way by lantern light through the deepening twilight of our world's present fear, tension, and uncertainty, these larger lights continue to flash far-reaching rays of warning and guidance. They tell us, for instance, that no man or class or nation can hope to achieve the goals of the Eternal by pretending it is possible to live as though other men or nations did not count, or as though they were of inferior concern in the plans of God. These larger lights warn us that sure destruction awaits the man or class or nation that tries to live by lantern light alone—by personal piety and public paganism!

On the high seas of commerce and trade, or of cultural and diplomatic relations between nations, we need lights of greater candle power. Because the design is different from our more familiar lanterns of personal faith, men sometimes make the mistake of thinking that these larger lights are not as truly "religious" or as required as are the lanterns that can be carried in one's hand. It is not the design that makes either the lantern or the larger light "religious." What gives religious significance to any lantern or to any giant beacon of the coast or skies is simply the fact that in threatening darkness it sends out a saving ray that leads men toward the goals of God.

I shall never forget an experience of driving in the darkness of night through Western desert and mountain country where towering beacon lights flashed from range after range of mountain peaks to guide the travelers of the sky over these threatening ridges that rise above the plains below. As I drove I thought of how religiously important it is that we should provide adequate social, legislative, national, and international guides and procedures to help us find our way safely across the dangerous ridges of class and economic and cultural and regional differences that separate groups of people from one another. It is not enough that people in the valleys should carry little lanterns in their hands. The safety of the sky-borne commerce, symbolic of the new and broader day in which we live, demands larger lights, set at much higher levels, if all are to survive.

It is not enough now that we should depend upon ordinary lights to help us do our daily work in offices of business or of government. Above every legislative hall,

and every office dealing with the administration of the welfare of men and nations, we need to see and heed the larger lights. These flash eternal truth across all the scenes of human activity, whether in centers of manual labor and mechanized industry, in towers of high finance, or in far-away lands where new nationalisms and new imperialisms are rising out of older forms of political and social relationship.

It takes more than the ancient light of greed in men's eyes, or even the rays of enlightened self-interest, to guide us through these twilight times for old orders and the shadowed hours in which a new order, or disorder, is aborning. God's larger lights still send out penetrating rays to illumine all the paths of men and nations. See them as they circle the whole human world:

"The earth is the Lord's and the fullness thereof, the world and those who dwell therein."

"It is he that made us, and we are his."

"He will judge the world with righteousness, and the peoples with his truth."

As the lighthouse throws its steady rays across the shoal-filled waters of the sea, so the beacon lights of God's requirements still flash their truth for all mankind to heed:

"Let justice roll down like waters, and righteousness like an ever-flowing stream."

"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

"You will know them by their fruits. Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

"As you did it to one of the least of these my brethren, you did it to me."

"God is not mocked, for whatever a man sows, that he will also reap."

Lanterns for our hands! And larger lights for the guidance of the nations of the world! Let us recognize and use them, walking in the light they shed for the comfort of our souls and the safety of all mankind.

NEED FOR HOSPITAL CHAPLAINS

"Thirty million people are currently hospitalized or detained in health and correctional institutions in this country," according to a recent report to the Department of Pastoral Services of the National Council of Churches. Since there are only 1,200 trained chaplains to serve these people, Mark Shedron, director of the department, estimates that this is a ratio of one chaplain to every 12,000 people coming under Protestant responsibility.

By ROBERT LEWIS WILLIAMSON

Minister, Lake Forest Presbyterian Church, Knoxville, Tennessee

The Offertory Prayer

This helpful discussion of the offertory prayer is drawn from an excellent thesis presented by Mr. Williamson to the faculty of Union Theological Seminary in Virginia, May 1958, in partial fulfillment of the requirements for the degree Master of Theology. It is offered here as a sequel to the author's discussion of the invocation, which appeared in THE CHAPLAIN *for February of this year.*

ALL too often the offertory prayer is routine and prosaic, sometimes even slipshod, showing that the minister has given very little thought to it beforehand. The congregation pays little or no attention to it, having heard pretty much the same prayer on many preceding Sundays. Surely the conscientious minister will want to use these opportunities of prayer to the fullest, that the service of giving may be a rich spiritual experience for each worshiper.

The minister should understand clearly the purpose of the offertory prayer. It is to consecrate the gifts that have been offered to God. The people are sharing in God's work through giving; and the minister, through his prayer, asks God to receive these gifts and use them as a blessing to others.

Closely related to the consecration of gifts is the consecration of self. In bringing an offering the people are bringing in effect a portion of their time, their toil, their lives. The gifts that are offered to God are symbols of the gift of self. The offertory prayer, therefore, could well express the dedication of life,

that as God accepts these gifts he also will accept those who have given them and sanctify them more fully to his service.

A third element of the offertory prayer might be thanksgiving and praise to God for the abundant blessings he has bestowed. Even though we bring an offering to him, we are conscious that we are able to give because he has first given so freely to us. The prayer might well indicate that our offering is a thank offering.

The prayer at the offering may therefore touch on these three emphases: the dedication of gifts, the dedication of life, and thanksgiving. All three may at times be included in the offertory prayer. On other occasions the minister may prefer to use only one or two of them. The following is an offertory prayer that stresses thanksgiving and the consecration of gifts:

O Lord, our God, in Thy loving-kindness Thou hast opened the windows of heaven and poured out upon us blessings so rich and vast that there is not room in our hearts and lives to receive them all. Of Thine own we bring a portion unto Thee. We beseech Thee to cleanse our gifts and to use them for Thy glory, through Jesus Christ our Lord.[1]

The consecration of gifts and of self is stressed in the next prayer:

O God, the Father of mercies, receive Thou the offering which we bring Thee at this time, as a part of the worship of Thy house. May these gifts be symbols of a consecration that knows no limit, that holds nothing back from Thee, Who givest all; through Jesus Christ our Lord.[2]

It can be seen from these examples that the offertory prayer is quite brief. Like the invocation, its purpose is precise and clear, and it can often be offered in one sentence. Hardly ever will more than two or three sentences be necessary.

In order to assure that his offertory prayers will not be the same week after week, the minister should give thought and preparation to them. He may want not only to consider the thoughts that will be included in them but to write them out in full. Clarity of expression as well as variety can best come through writing, and, since the prayer is so brief, the minister should not begrudge the small amount of time it will take. As his general thoughts on the subject begin to take the definite form of words on paper, there will be impressed on him the latent possibilities for worship in this brief time of prayer.

Often the minister will run across a passage of Scripture that may be used as a part of his offertory prayer. Such verses as Proverbs 3:9-

[1] Andrew Blackwood, *The Fine Art of Public Worship* (Nashville: Cokesbury Press, 1939), p. 153.

[2] Morgan Phelps Noyes, *Prayers for Services* (New York: Charles Scribner's Sons, 1934), p. 172.

10; II Samuel 24:24; Malachi 3:10; Matthew 6:19-21; Matthew 10:8; Acts 20:35; Romans 8:32; I Corinthians 16:2; II Corinthians 8:9 and 9:7-8, will suggest thoughts or even exact words that the minister might employ. The following offertory prayer makes use of the wording of Psalm 116:12:

What shall we render unto the Lord for all His benefits toward us? Accept, O Lord, we beseech Thee, the gifts which Thy servants bring, and use them for Thine own high and holy ends, that Thy Kingdom may be advanced and Thy will be done.[3]

The language of Romans 8:32 is admirably incorporated into this offertory prayer:

Almighty God, our Heavenly Father, Who hast spared not Thine only Son, but delivered Him up for us all, and Who with Him hast freely given us all things; help us, we beseech Thee, with all our gifts to yield ourselves unto Thee, that with body, soul, and spirit we may truly serve Thee, and in Thy service find our deepest joy; through Jesus Christ our Lord.[4]

When should the offertory prayer be made—before the offering or after it? To have prayer at either time, or even at both times, would be proper; but a practical consideration must not be overlooked. When the offering is announced and a prayer is offered beforehand, one invariably hears during the prayer a rustling as the people reach into their pockets for their offering and a jingling of coins as they find it. Needless to say, these people are not praying. They, or at least many of them, are deciding how much they shall give.

For this reason, it would seem preferable for the prayer to be offered after the offering has been received. The minister could still call for the offering in a dignified and impressive way, stating that through our gifts we glorify God and share in His redemptive work, perhaps at times making use of the scriptural language in the passages referred to earlier. To be sure, the coins might jingle through this, too; but it would not seem quite so inappropriate then as during the stillness of prayer.

Following are additional examples of offertory prayers:

O God, of Whose bounty we have all received; accept this offering of Thy people; and so follow it with Thy blessing that it may promote peace and good will among men. and advance the kingdom of our Lord and Saviour Jesus Christ.[5]

O God, Who needest not to be enriched with any gifts that we may bring, yet Who lovest the cheerful giver; receive these our offerings which we present before Thee, and

[3] Hubert L. Simpson, *Let Us Worship God* (London: James Clarke & Co., Ltd.), p. 81.

[4] Noyes, *op. cit.*, p. 171.

[5] *The Book of Common Worship* (Richmond, Virginia: John Knox Press, 1946), p. 57.

with them ourselves, our souls and our bodies, a living sacrifice, holy and acceptable to Thee; through Jesus Christ our Lord.[6]

O Lord our God, Who givest liberally and upbraidest not; teach us to give cheerfully of our substance for Thy cause and kingdom. Let Thy blessing be upon our offerings, and grant us to know the joy of those who give with their whole heart; through Jesus Christ our Lord.[7]

O Giver of every good and perfect gift; we acknowledge Thy bounty in these gifts, which we now offer and dedicate unto Thee. We pray Thee to accept them and multiply them for the work of Thy church, and the spread of Thy kingdom; through Jesus Christ our Lord.[8]

[6] *Ibid.*, p. 346.
[7] *Ibid.*
[8] *Ibid.*, p. 172.

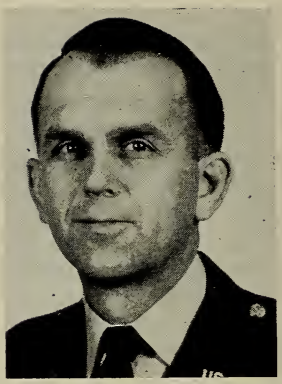
A CHILDREN'S SERMON—?

(*Continued from page 10*)

lectionary of the portions of Scripture that appeal to young folk: stories of boys and girls; adventures; heroes and heroines; the unusual.

Then follows the Children's Sermon. This is no place to discuss its content, its style, its delivery. It is the *fact* of the matter rather than its stuff that is the point here at issue. It may well conclude with a Children's Hymn. Many hymnals have such a special section. After the singing of the hymn, the children retire and disappear. Where do they go? That is not the worry of this particular column—Preaching Clinic. Someone in religious education will have to discuss that. Perhaps they go to Sunday school, and that is satisfactory to me, provided it is a *school*. Perhaps they proceed to a "free-for-all," again quite satisfactory if they can be neither seen nor heard by the remaining congregation. The important thing is that they have taken part with their families in corporate worship, so that they have "been to church," and their unique needs have been recognized in a portion of the service specially directed to them, with an escape thereafter.

Thus both the thesis and the antithesis have been treated with sympathy and a reasonable *modus vivendi* created from the analysis. At any rate, I hope it has. With minor qualifications it was approved by professor and class at Duke. Why not? There is nothing particularly new about it. It has been tried and tested successfully, often and in many places. It is obviously a compromise, but one with good intent.



By CHESTER W. ROSS

Deputy Base Chaplain
Walker Air Force Base
New Mexico

Our Teacher Training Needs

The following address was heard with appreciation by senior chaplains of the South Central Region meeting in April at Randolph Air Force Base, Texas.

THE scene is Average Air Force Base. The time is Sunday. The 1100-hours worship service is in progress at the base chapel. Chaplain Zero has just discovered that he has lost three Sunday-school teachers—pregnancy, PCS, and illness are the causes. He is at the announcement portion of his service: "Dear chapel friends, we were short three teachers this morning at Sunday school. Won't someone please volunteer so we can keep a teacher in every class? You are really needed! Please see me after the service."

Our picture is too realistic, for every one of us at some time in despair has resorted to crisis appeal. The call is to duty and not discipleship. The search is for a "victim," not a qualified teacher. An approach like the above speaks very little of a planned program of teacher recruitment and training. The turnover of Sunday-school personnel varies from base to base and command to command. A major denomination found, through a survey, an average annual civilian-teacher turnover of 33 per cent. Our base in New Mexico last year had a 75 per cent turnover in teachers. The chief cause of this was the PCS move of a major Air Force unit. To top that, the regular chaplain director of religious education was sent overseas. His replacement went to Squadron Officers School two months later.

Somehow we weathered the storm and are struggling to meet the problems. Our Sunday-school superintendent (a master sergeant), five efficient department heads, and an energetic director of religious education are keeping us going in religious training.

Our base chaplain, who is Roman Catholic, summarized his solution to training needs in this manner: Get a couple of automobiles or a bus, drive to the nearest convent, pick up three or four sisters, and you've solved the base's Catholic teaching needs. Naturally, a nearby parochial school may be the solution.

Since we have a terrific teacher turnover in our program, allow me to suggest some means of recruiting teachers, sources of teachers, and methods of training them.

Recruitment

A long-range plan of becoming personally acquainted with your people and encouraging them in Christian discipleship must be established.

Almost half the teachers presently working in religious classes at Walker Air Force Base have been in the Adult Bible Class. Group discussion methods are used in this class, and maximum participation results. After one class session two ladies said to the teacher: "The lesson hit home today. We feel we should be serving in the Sunday school teaching our children." This was a call to discipleship. Through sermons and other means emphasis can be placed on every Christian's responsibility to be a good disciple. We have found a continuing source of enthusiasm among those who have felt challenged to the opportunities for religious service as a teacher in a Sunday-school class.

One captain on our base, after his first Sunday's class, remarked: "You said it was a challenge, boy! It seemed more like a battle." The next Sunday he was all smiles. "It is a real Christian challenge," he replied.

Sources of Teachers

Previously a nearby convent was suggested as a source of teachers for Roman Catholic personnel. There are also other sources of teachers. On- or off-base housing, base population, and other factors determine the available numbers.

Do not settle for any teacher! Children are better off not having a class than sitting under an emotionally disturbed, borderline psychotic who could do more harm than good. Emotional stability is important in a teacher.

Nearly every class, especially classes of younger children, can use teacher helpers. Consecrated teen-agers can be an enthusiastic source of assistance. Our base has effectively used teen-agers in Vacation Bible School and Sunday school. Working under mature leaders, these teen-agers are actually getting on-the-job training to be future teachers.

The more mature and devoted airmen on a base are a neglected source of teachers. Working in pairs or under supervision, they can render valuable service. Often many of them have taught in civilian church schools and have advanced training fitting them to chapel program needs. A diligent search in this area may mean a "bonanza strike" in teacher resources.

The NCO's and officers of your base offer another source of leadership in religious education. You will be surprised to find ranking men willing to serve. And they are capable. Challenge them with the opportunity!

Wives and mothers are the usual stand-bys of most base religious programs.

One way to encourage new teachers is to use the "buddy system." Our women have enjoyed this and act as recruiting agents themselves. They invite a likely prospect to visit their class a few Sundays—no obligations—merely observing. Then, those who become interested often stay in the class as assistant teachers, and a program of on-the-job training continues.

Training of Teachers

On-the-job training is our chief means of meeting the teacher training needs. Unless there is a planned program, it becomes a hit-or-miss training.

Resource libraries of teacher-aid materials can be made available. Specific age-group guides can be circulated at regular Sunday-school and department meetings. Establishing a religious-education library ought to be a minimum. It can contain material on how to prepare a lesson, how to teach, and how to deal with the various age groups.

To help motivate a new teacher, you might give him a selected group of leaflet teacher guides. Self-study should be encouraged and systematized.

More and more bases are turning to local civilian churches for help in teacher training. A growing number of teachers are completing courses at nearby civilian churches. A religious worker's added enthusiasm and increased ability more than compensate for the small fees our chaplain funds will pay for class enrollment.

If at all possible, the base itself should have religious training courses. A course of five-to-six weeks would help materially to produce better teachers. An Air Force-oriented program would help train teachers in empathy, ability, deeper consecration, and more efficient techniques. Depending on local conditions, the Adult Bible Class might become the center of a two-to-three months' prospective-teacher training class.

Already the Air Force is beginning to work in the teacher-training area. A pilot school for training religious instructors was held at Westover Air Force Base. The Strategic Air Command and other commands are planning experiments in

this vital area. Studies are being made, with much more to do.

A continuing program of encouraging teachers in their spiritual and devotional life is important. A variety of home devotional guides can be made available. Sometimes the Sunday school gets divorced from the chapel worship. Every effort should be exerted to see that they reinforce each other.

A growing sense of responsibility can be channeled into a closer teacher-pupil relationship. Class parties, picnics, and expeditions help foster this closer relationship. Our teachers should be encouraged to take a deeper interest in each pupil and to develop a home-visitation plan.

There are many unmet problems that have not been touched in relation to our teacher-training needs. An excellent source for further study can be found in the USAF Chaplains Extension Course 7900, Volume 7 ("Religious Education," Chapter 6), which deals in a constructive manner with this problem. Only a few practical ways of meeting teacher and teacher-training needs have been brought to light. The Appendix of Volume 7 has an extensive list of books and materials for teacher training.

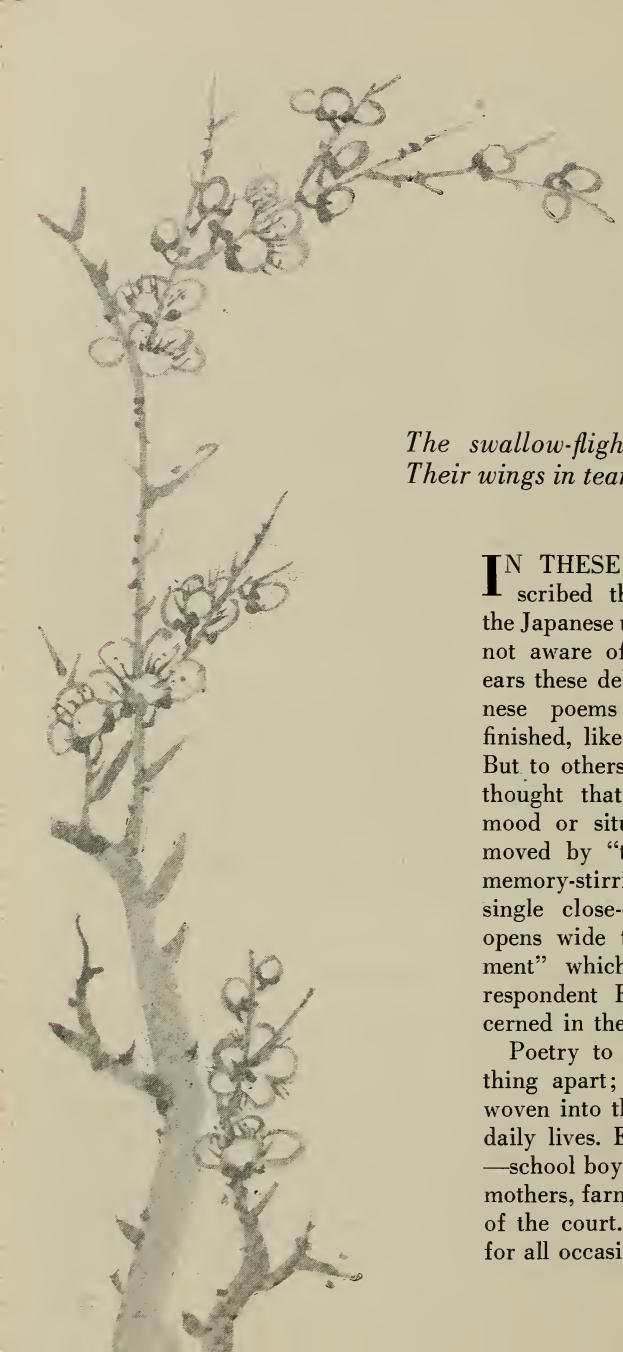
We can help each other. A simple letter from one chaplain to another can meet some of our teaching needs. Last year a major unit left PCS from our base taking a capable staff of teachers with them. A letter was sent to their new base chaplain listing and recommending this fine group of teachers. Here was a trained group—in fact, some of our best teachers—ready to help meet the religious needs of a new base. Likewise, letters that come to our base have led us to some fine teachers.

We are on a new frontier of training. It is largely unexplored and unexploited. There is real need for Air Force pioneering in this field. We *can* meet the challenge, and, by continued stimulation to the task, we *will* meet the needs of teacher training.

Tribute to a Chaplain

On the highways and in the byways of Alaska, in the military and the civilian community, life has felt the pastoral concern and the ministry of Chaplain Martin C. Poch. . . . We have found his trail among the great and among the humble. He has visited the hospital, the stockade, the chapel, the clubs, the flight line, and the offices. He has served on the Inter-Agency Council and promoted interest in the Family Services Council. He is a churchman and a statesman. He was known to Army, to Navy, and to Air Force. He required of no man more than he himself was willing to give. . . . He gave his best, and we feel in a sense the best has returned to him in respect and loyalty. He is one who commands respect and loyalty, for he has led his sheep.

—**The Protestant Voice,** Elmendorf Air Force Base, Alaska



Poetry

The swallow-flights of song that dip
Their wings in tears, and skim away . . .

IN THESE words Tennyson described the chaste qualities of the Japanese uta, even though he was not aware of it. To some English ears these delicate 31-syllable Japanese poems sound strange, unfinished, like broken bits of verse. But to others they convey the brief thought that suggests a complete mood or situation. These last are moved by "the lonely pathos, the memory-stirring metaphor, the single close-compressed idea that opens wide the vistas of enchantment" which the newspaper correspondent Frank H. Hedges discerned in the Japanese uta.

Poetry to the Japanese is not a thing apart; it is a fragile strand woven into the very fabric of their daily lives. Everyone writes poetry —school boys and girls, fathers and mothers, farmers, tradesmen, people of the court. They compose poems for all occasions, and a very special

By ELIZABETH SADLER

People

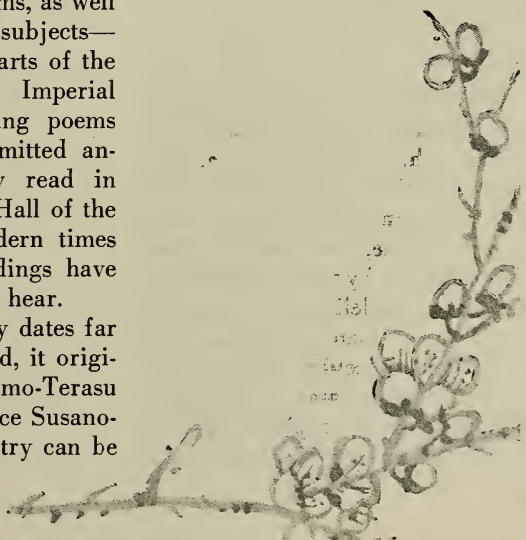
gift is a poem composed by a friend and carefully brushed out in his best calligraphy.

Every twelvemonth this universal interest in poetry is brought to focus. The entire nation is invited to compete in writing poems on some special subject selected by Imperial direction. Usually the subject is announced in November, and all across the land composition is under way. The Emperor and Empress and all members of the Imperial Family submit poems, as well as the most humble subjects—citizens now—from all parts of the islands. Poems by the Imperial Family, and prize-winning poems from the thousands submitted annually, are ceremonially read in January in the Phoenix Hall of the Imperial Palace. In modern times these annual poetry readings have been broadcast for all to hear.

Japanese love of poetry dates far back. According to legend, it originated with Princess Shimo-Terasu in heaven, and with Prince Susanoho on earth. Written poetry can be traced back to the early fourth century.

The "Manyoshu"

The earliest anthology of Japanese poetry is called the "Manyoshu," which means "A Collection of Myriad Leaves." The collection comprises 20 books containing 4,500 poems, mostly tiny lyrics, written over the period of A.D. 313



to A.D. 764. The poems, characterized by frankness, simplicity, and directness, are by no means primitive. Instead, they obviously reflect a well-developed culture which nevertheless retains its primitive freshness and vigor.

Scholars are uncertain about the circumstances under which the "Manyoshu" was compiled, except that it was in process of compilation during the eighth century—the Anglo-Saxon period in England, the age of "Beowulf," of Caedmon and Cynewulf.

The "Manyoshu" is rich in poems of the people as well as those of the court. It includes both plebeian and patrician elements, reflects both rural and urban life. And it contains a number of poems by women —from the countryside as well as from the court. An interesting fact is that the prevailing atmosphere of these earliest poems is serene and peaceful. There is not a single war song among them.

Poetic form

Over 4,000 of the "Manyoshu" poems are tankas, a five-line arrangement of the 31-syllable uta, the syllables in the five lines being 5-7-5-7-7. The tankas, like other utas, use no rhyme, the poetic effect being achieved by means of alliteration and parallelism, common to the poetry of many lands, as well as by devices peculiar to Japanese poetry. Foremost among the latter are *kake kotoba*, or pivot-words, a kind of play on words; *joshi*, or introductory verses; and *makura kotoba*, or pillow-words.

The pillow-word is interesting and full of suggestion. It "modifies" or relates to its antecedent in a variety of subtle forms of sound or sense association. For example, consider the word "pillow" in the following uta by Prince Shotoku:

Had he been at home, he would have slept
Upon his wife's dear arm;
Here he lies dead, unhappy man,
On his journey, grass for pillow.

"Pillow" is the pillow-word for "journey." It suggests the hardships of travel in primitive days; it matches the syllables in its antecedent "journey"; it calls to mind the soft comforts of home and wifely embraces, and it serves to point up the contrasts of the entire poem. Japanese poetry abounds in such subtle suggestiveness, many aspects of which are lost in translation, of course.

Earliest Manyoshu poems

Lyrics from the first two periods of the Manyoshu Age are artless and simple. Typical of the earliest is this anonymous tanka by a woman from a rural section:

My poor chapped hands,
Chapped with hulling of rice!
Tonight once again
My young lord of the mansion,
Sighing, will take them in his.

More polished lyric form and

themes of wider range are evident in later poems of the first periods. Typical of the new trend are the poems of Kakinomoto Hitomaro. The following lyric of his, says the translator, contains lively and subtle euphonies which elude translation:

The bamboo-grass blades
Fret and rustle so loudly
From yonder hillside—
But of her only I think
Whom I have left behind me.

In contrast to such nature love lyrics are Hitomaro's poems of "state," such as the following:

Beholding these straits,
Of our Sovereign's Court the gate,
Thoughts unbidden rise
Of the Age of Mighty Gods
Who did these islands create.

Later Manyoshu poems

Continuing expansion and refinement of types and subjects are evident in poems of the two later periods of the Manyoshu Age. Typical of these are the following three tankas:

In the tops of trees
On Yoshino's Mount Kisa,
Hark, the voice of birds
Shattering the quietude
With multitudinous song!
—Yamabe Akahito

I must be leaving.
For now my little children
For me are crying;
And for me will be waiting
The children's mother also.
—Yamanoe Okura

Over the moorland
The mists of spring are trailing;
And sad is my heart.
Then in the evening twilight
A warbler begins to sing.
—Otomo Yakamochi

The "Kokinshu"

The next anthology of Japanese poetry is the "Kokinshu," [1] or "Collection of Poems, Ancient and Modern," published A.D. 905—about a hundred years after the "Manyoshu" and a few years after the death of the English king Alfred the Great. It contains 1,100 poems selected and edited by order of the Emperor Daigo from poetry written after the compilation of the earlier volume.

Intended as models to those who wished to compose verses, the "Kokinshu" poems have been studied for hundreds of years by those who wished to know Japanese poetry. In contrast to the simplicity and spontaneity of the "Manyoshu" poems, they are more studied, more graceful and elegant, reflecting a growing consciousness of style.

A foreshadowing of Japanese literary criticism is found in two prefaces to the "Kokinshu," which discuss the essence, origin, and conception of Japanese poetry. The opening paragraph of the first preface is interesting:

[1] An English translation of the "Kokinshu," under the title "Early Japanese Poets," is published by the Yuhodo, Nishiki-cho Kanda, Tokyo.

Japanese poetry has the human heart for its basis, and has come to express itself in thousands of thoughts. As people in the world are full of doings, their thoughts give vent to some expressions or other whensoever they see or hear. The uguisu [nightingale] warbling amidst the blossoms, the frog dwelling in the water—all living things will sing songs. It is poetry that moves heaven and earth without resorting to strength, strikes devils and deities with pity, softens man and woman, and consoles the heart of a dauntless warrior.

Six Poetical Geniuses

Outstanding in the "Kokinshu" are the poems of the Rokkasen, or Six Poetical Geniuses. Growing subtlety of thought and more skillful use of imagery are seen in these tankas by two of the Rokkasen:

O Lotus Flowers!
Your stainless hearts keep you pure
In muddy waters:
Why cheat us into taking
Dew-drops on your leaves for gems?
—Sojo Henjo

Long continuing rain
The beauty of the flowers
Has painfully marred;
So has age stolen on me,
As I brooded pensively.
—Ono Komachi (a woman)

Foremost in a later period embraced by the "Kokinshu" was the poet and critic Ki-no Tsurayuki, the man who gave the identifying label to the Six Poetical Geniuses. "Lonely pathos" and "the memory-stirring metaphor" can be seen in these tankas by Tsurayuki:

On a winter night
In the chill river breezes,
Plovers are keening,
When, my heart filled with yearning,
I set out to come to you.

When mists are trailing
And the trees begin to bud,
Then the spring snow falls
As if blossoms are drifting
Over a flowerless village.

And "the single close-compressed idea that opens wide the vistas of enchantment" in this lyric by Fujiwara Toshiyuki:

Autumn is coming!
Though its approach is hardly
Yet to be perceived,
Its coming can be felt now
In the coolness of the wind.

A "Poem" Card Game

One of the most interesting collections of Japanese poems is "A Hundred Poems from a Hundred Poets," said to have been selected by Teika Fujiwara in the twelfth century. It includes poems written by 7 emperors, 1 empress, 20 court ladies, 57 courtiers, and 15 priests.

An ancient card game called Uta-Garuta has been made from these 100 poems. The game consists of two sets of 100 cards—one set for a "reader," containing a complete poem on each card, and one set for the players, each card bearing the last two lines of the five-line poem. Uta-Garuta is a special feature of

the New Year celebration, and the game is played only on New Year's Day.

Players form two opposing groups, and the "player" cards, 50 to a side, are placed face up on the mat floor. The reader reads the first half of a poem aloud, and the players see who can be first to pick up the card bearing the lines which complete the poem. Skill in the game consists in knowing the poems so well that one or two of the first words will call to mind the final lines. So most Japanese know these 100 poems by heart. Often youngsters eight and ten years old play the game, which might be compared to the American game of "Authors."

A feature of modern Japan is the radio broadcast, on New Year's Day, of the reader's part in this game of classical poems. This enables all members of a group to participate in the game, without the necessity of one serving as reader.

One beautiful poem from the "Hundred Poems" expresses the love of the Japanese for their national flower, the cherry blossom, and their keen sense of the transient quality of beauty. It was written by a young page at the Imperial Court, about A.D. 800.

On this sunlit day
Of spring, why do you pain us,
Falling so rashly?
O Cherry-Flowers, can't you stay
Longer to entertain us?
—Ki-no Tomonori

A Modern Poet—1885-1912

Prominent in a Japanese renaissance of poetry which marked the turn of the nineteenth century was Takuboku Ishikawa, who died when he was only 27. He was a popular poet of the people, whose verses and whose democratic ideas mark him as somewhat akin to Walt Whitman. Son of a rural priest of northern Japan, his brief life was marked by sickness and poverty. A slim volume of his poems called "A Handful of Sand" is composed of several series of related utas. Each uta is a separate poem, just as a sonnet is, but the series is related somewhat after the fashion of a sonnet sequence.

One uta in a series called "Insolvable Discord" is masterly in its moving universal story sketched in a few words:

In jest carrying my mother on my back
And finding her so light,
Tears welled up,
And I could not take even three steps.

The grown son, remembering how his old mother had carried him on her back as a baby, picked her up in fun. "You be my baby, Mother," he might have said. But when he felt the frail, light body, worn out in serving him, he was so touched with pity and contrition he could not even walk with her.

STORIES FIT TO TELL

Selected by
CARL W. McGEEHON
Professional Division
Office Chief of Air Force Chaplains

Titles Mean Nothing

After a master of ceremonies had overdone his eulogy of the speaker's talents and achievements, the speaker redeemed the situation with this story:

A district attorney was questioning a Kentucky colonel. Unable to shake his testimony, he resorted to sarcasm. "They call you 'Colonel,'" he sneered. "In what regiment are you a colonel?"

"Well," drawled the colonel, "it's like this. The 'Colonel' in front of my name is like the 'Honorable' in front of yours. It doesn't mean a thing!"

The Virtue of Silence

From Mongolian folklore comes this helpful little fable of the boastful frog.

Two geese were about to start southward on their annual autumn migration when they were entreated by a frog to take him with them. The geese expressed their willingness to do so if a means of conveyance could be devised. The frog produced a long stalk of grass, got the two geese to take it, one by each end, while he clung to it in the middle by his mouth. In this manner the three were making their journey when they were noticed by some men below.

The men loudly expressed their admiration for the device and wondered who had been clever enough to discover it. Whereupon the vainglorious frog opened his mouth to say, "It was I!" He lost his hold, fell to the earth, and was dashed to pieces.

Moral: When you have a good thing, keep your big mouth shut!

Disappointment

An old man said, "Yes, I've had some terrible disappointments in my lifetime, but none stands out like the one that came to me when I was a boy."

"What was that?" asked a friend.

"I crawled under a tent to see the circus, and discovered I was in a revival meeting!"

Oversold

John and Mary were deeply in love and planning to get married. The only fly in their ointment of happiness was their difference in religion. John was a nominal Protestant and Mary a devout Catholic. After some persuasion John finally determined that he would become a Catholic. Immediately he began going to mass, reading Catholic literature, and attending instruction classes taught by a priest.

One day Mary's mother came home to find her daughter lying on the sofa crying her heart out. "Why Mary, what is the matter?" she asked.

"It's—it's John," the girl wailed. "There isn't going to be any wedding."

"Why? What happened? Doesn't he love you any more?"

"It's not that," Mary explained tearfully. "We—we oversold him. He's going to be a priest!"

Quite a Difference

Two college men were discussing their dates. One bragged that he had taken the prettiest girl on the campus for a ride the night before. He had asked her for a kiss. At first she demurred. Then, because it was such a beautiful moonlight night, she said she would kiss him if he would put the top down. "And do you know," he continued, "I had that top down in two minutes?"

"That's nothing," said his friend; "I can put my top down in thirty seconds."

"Yes," said the first, "but you have a convertible, not a sedan."

—From Chaplain Harry McKnight

Texas

A group of Chicagoans were showing the town to a visiting Texan. "What do you think of our stockyards?" they asked.

"Man, we got brandin' corrals in Texas bigger'n this."

"Well, what do you think of the imposing skyscrapers of the Chicago sky line?"

"Why, man, we got tombstones in Boot Hill bigger'n those."

That night they put some snapping turtles in his bed. When he turned down the covers and asked what they were, he was told, "Illinois bedbugs."

He looked at them a moment. "So they are," he agreed. "Young'uns, ain't they?"

No Details

Then there was this Texas multimillionaire who bought the fastest jet plane on the market. On his first trip overseas, the pilot, trying to be helpful, pointed down and said, "That is London we are passing over, sir."

"Don't bother me with details, drawled the Texan. "Just call out the continents when we come to them."

—From Chaplain Albert Karnell

CHAPLAINS' QUERIES

A Chaplain-to-Chaplain Department

conducted by

GLENN J. WITHERSPOON

QUERY: *How might a Chaplain Section express appreciation to an individual for services rendered the installation's Protestant religious activities?*

THE General Commission on Chaplains is programing the availability of a "Certificate of Appreciation" which can be given to the person who has made a most outstanding contribution to an installation's Protestant religious activities during a calendar year.

This proposed certificate will be made available to the installation's Protestant Chaplain Section on behalf of the 34 member agencies of the General Commission.

One Certificate of Appreciation will be available to each installation for presentation to the person designated to be the recipient for a specified calendar year.

The establishment of the criteria for the certificate and the selection of the recipient will be the responsibility of the Protestant chaplain or chaplains on duty at the installation.

During the month of January, the Senior Protestant Chaplain on the installation may communicate to the General Commission the name of the selected recipient for the previous calendar year. For example, during January 1960 the name of the selected recipient for the calendar year 1959 would be submitted to The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, NE, Washington 2, D.C.

As quickly as possible following the receipt of a name, the Certificate of Appreciation will be mailed to the installation's Senior Protestant Chaplain. The chaplain or chaplains will determine how and when the presentation is to be made.

In the event that the installation is within the continental limits of the United States, and should the chaplain desire to have the presentation made at a special or regular service of worship, the General Commission would, if requested, suggest a civilian clergyman from a member agency of the Commission to participate in the presentation.

This service program has for its purpose the recognition of voluntary services rendered by lay personnel in the advancement of Protestant reli-

gious activities. It is hoped that this expression of appreciation will provide inspiration to greater service in the Kingdom of God. Chaplains need the assistance and co-operation of lay leaders in their religious ministry, and this certificate is a humble but sincere method of expressing thanks.

It is my hope that all Protestant Chaplain Sections may desire to participate in this service of recognition and appreciation.

World Council of Churches Photo

Sails of giant windmills billowing against clear blue skies make a typical country scene on the island of Rhodes. Here the annual meeting of the Central Committee of the World Council of Churches will be held August 19-27. This will be the first time the 90-member policy-making committee has met in an Orthodox country. The World Council has 171 member churches of the Protestant, Anglican, and Orthodox traditions in 52 countries.

REVIEWS

The Reality of the Church by CLAUDE WELCH. Scribner 1958. 254 pp. $3.95.

The rebirth of theological interest has directed attention to the nature of the church—i.e., its *whatness*. If, as is now generally assumed, the church is more than the sum total of its parts, a study of its reality is called for. Dr. Welch gives himself to this task.

After an analysis of five interesting but inadequate definitions of the nature of the church (the church as a voluntaristic association of individuals; the church as noninstitutional; the church as visible-invisible; the church as hidden except to the eye of faith; the church as "both-and"—i.e., both sinful and holy) the author goes on to give his own definition—viz., "The church is a concrete community of men responding to the gracious act of God." In this definition of the church the lance is tilted against a "private" Christianity which recognizes only a vertical relation between God and the individual as well as against those who so overemphasize the divine origin of the church as to deny its humanness.

Dr. Welch proceeds to establish the social and historical reality of the church. The church is a creation in time, and it shares in the finiteness of all created life. It is nevertheless created by God peculiarly for God; and its life is at once *convocatio* and *congregatio*, the calling together and the community constituted by that calling.

In order to clarify the reality of the church, the author adduces the daring analogy of the Incarnation. Just as God humbled himself to become man in Christ, so he condescended to create his church in the "midst of our humanity and weakness." This is not to be construed as equating the church with the Incarnation. For the heart of the Incarnation is the sinless humanity of our Lord, and the church in time is never without sin. But it is a useful analogy in understanding the nature of the church.

Because this is so, the author gives us an erudite and closely reasoned section on the two natures of Christ—a valiant if not completely successful effort to solve the difficulties confronting the Fourth Ecumenical Council in A.D. 451. Unsparing praise must nevertheless be given to so realistic an effort to wrestle with the problem of Chalcedon. Dr. Welch bones the fish. He does not merely wave his hands eloquently over it.

He is similarly analytical in his handling of the most shopworn of the New Testament images of the church: the "body of Christ." For Dr. Welch, this is only one among many analogies of the church and should not be elevated to the rank of a constituting principle. Like the other analogies, the body image points

to the *reality* of the church and must not be given a more mystical interpretation.

It is at this point that a doubt about the entire work insinuates itself. What is the *reality* of the church? Without making more of the Pauline image than we should, it is certainly safe to say that the *reality* of the primitive church was closer to a mystical corporeality than Dr. Welch allows. To be "in Christ" was to be incorporated into something tangible, an organic and almost breathing reality which made baptism and communion singularly *crucial* and which made exclusion from the fellowship a damning event. I cannot believe that the primitive church, instinct with "the powers of the age to come" and sharing in the resurrection of Christ, thought of itself merely as a community like all others, albeit with a divine origin and end. It was a sharer in the mystery, and the mystery was something so *real* that it could be touched and tasted.

Perhaps the image of the body of Christ is needed to give us this dimension and to save us from a dialectical or relational *reality* which has the form but not the power of godliness. This dimension is also needed if eschatology is not to become an abstraction in which the coming again of Christ is a coming-to-be, a receding horizon to which the church stands in a static correlation and not a solid, overwhelming event which rushes in upon us with the snarl of trumpets and the uprooting of mountains.

—Karl A. Olsson, *President-elect, North Park College and Theological Seminary, Chicago, Ill.*

Testament of Vision by Henry Zylstra. Eerdmans 1958. 234 pp. $3.50.

Plodding through the first chapters of this surprising book, I was puzzled by the rapturous comments by Princeton's Emile Cailliet on its dust jacket. He hails it as a "classic . . . vindication of the Calvinist view of life and culture . . . [which] should be read and re-read."

It is an uneven collage of speeches, essays, and letters by a professor of English literature at Calvin College. When he suddenly died, before he could produce the major, sustained work he undoubtedly had in him, his friends lovingly scrounged for these fragments.

The result is like getting to know a shy person who takes a while to unlock, then turns out to be witty, delightful, deep. The impact of this book grows until one longs to have met this man, mourns that he never produced more, rejoices that this much has been saved.

The book begins with a rather sluggish section of literary comment. Though it shows Zylstra to have been subtle and informed in his literary taste, it is limited, probably because it was shaped for the small magazines of his denomination (Reformed). It is interesting, though, as supplement to the recent Spiller book on *American Literature and Christian Doctrine.*

But then this book soars. There is an astonishing portion on education. Zylstra, back in 1950, was telling schoolteachers what we suddenly discovered last year about the inadequacies of American schools. He scathingly demolished "that excrescence . . . pupil-centered education."

He contended: "This testing of validity . . . by the degree of success attained in adjustment to environment . . . is to make of the mind a means, a technique, and a tool. . . . There must be interiority of the personal self, personal conscience, deep-seated independence if there is to be society." This section contains particularly fruitful remarks about the philosophical implications of language. Apparently this was a special interest of his. "Language is one of the spiritual arts," he asserts—and it is a pity he could not have developed the idea in a book.

In the next section, on religion, Zylstra's integrity, his conviction of grace, his authenticity, are clear. "Genuineness is the key to vitality in our Christian profession. . . . We can lodge our message only if we believe."

Here he veers into a telling defense of dogma, offers an exquisite Christmas essay on hospitality, and another polished piece on the contemplative life.

At the end of the book comes the most remarkable part. This thoughtful, loving man became a soldier in World War II. We see some letters written to his wife from the Pacific war theater. Chaplains would find many riches in his penetrating comments on Army life. He comments on the "childishness of would-be 'hemen' " he meets, and on the "cultivated emptiness of mind" which smashed across all his training and instincts.

Lines that tell what kind of man Henry Zylstra was, and how strangely cast as a soldier, are these, written on a troop ship heading for certain danger: "I wish some old friend were with me. It would ease the weight of the significance. . . . I am confident in my spirit of God's leading. . . . I would like to know the purpose clearly (not that I doubt) but because the vagueness hurts my poise."

Zylstra seems to have been humorous, affectionate, delighted by the fullness of this world, very much man and human. But one has the feeling clearly that he was God's man, too. As he said it, in word and in life, "We know Whom we have believed."

—Elizabeth D. Dodds, *Waterbury, Conn.*

Love Is Something You Do by Frederick Bruce Speakman. Revell 1959. 154 pp. $2.50.

Speakman has done it again. Only this time, better. With the appearance of *The Salty Tang* (Revell) five years ago, those of us who are sensitive to new currents in contemporary preaching felt that a fresh breeze was blowing among the homiletical mulberry trees. At the same time it had a cathartic effect, because no preacher who read these sermons could ever be satisfied again with his own form and style. There was something axial about them that made some of us revise our lectures on homiletics and constrained all of us to re-examine our preaching.

This new volume has the same smooth spontaneity that makes it a delight to read. But this does not imply that these sermons are easy. They are among the strongest criticisms of life that ring from any pulpit today, and they come to grips with tremendous moral and spiritual issues.

The method is different. Every human failing is dramatized in a scene

from common life, and likewise every Christian virtue appears as something you can do. These 17 sermons come out of life, but they speak to life with an uncanny accuracy.

Dr. Speakman has a wide knowledge of human nature, and his startling insights into the foibles of men and women give his preaching such an original complexion.

He has extraordinary talent in shaping a vivid phrase, in being able to catch the imagination and sustain interest. There is none of that freemasonry of illustrations and quotations that makes the reader ask, "Where did I read *that* before?"

These sermons were prepared for delivery in the Third Presbyterian Church in Pittsburgh, but in their printed form they will do much for the shape of contemporary preaching throughout America.

One simple murmur from the land of Gael: the word "scotch" is a verb, as in Macbeth's "We've scotch'd the snake, not killed it." The adjective to indicate nationality is "Scottish" or "Scots."

—Donald Macleod, *Department of Homiletics, Princeton Theological Seminary, N. J.*

NOTES

by Elizabeth P. Lam

The Warriors: Reflections on Men in Battle by J. Glenn Gray. Harcourt, Brace 1959. 242 pp. $3.95.

This should be a book of special interest to men in uniform, particularly those who have experienced service in wartime. Glenn Gray is a philosopher and brings to his interpretation of his own wartime observations and experiences extraordinary sensitivity to what war does to both soldiers and civilians. Quotations from the journal which he kept when an infantryman in the European theater and from his letters home give unusual vividness and reality to his views on such topics as the strange appeal of battle, the compulsiveness of sex in wartime, the inevitability of feelings of guilt, and the soldier's attitude toward death. Perhaps the appeal of this thoughtful book is the larger frame in which both the nobility and degradation of war are depicted. As a study of the abnormal throws light on normal behavior, so this portrayal of men and women under great stress illumines both the heights and the depths of which even very average human beings are capable.

THEOLOGY

Maker of Heaven and Earth by Langdon Gilkey. Doubleday 1959. 311 pp. $4.50.

Creation and Fall by Dietrich Bonhoeffer. Macmillan 1959. 96 pp. $1.50.

So much of recent theology has consciously or unconsciously taken its cue from the existentialist and made man himself and his needs the starting point even in a discussion of the nature of God. The theological pendulum seems to be turning; it is legitimate to ask first what is the ultimate nature of reality, and secondly what difference this makes to man in general and to me in particular. Indicative of this shift in focus are two recent books on the nature of God as Creator.

The first is by **Langdon Gilkey,**

a newcomer to the field but a theologian of obvious promise. In carefully reasoned and readable chapters he pours fresh meaning into the traditional concept of God the Creator, explains why the transcendence and "otherness" of God is primary in a theological system. He then pushes on to the bearing which this doctrine has on such existential questions as evil and the sense of emptiness and futility which haunts modern man. His reflections on the meaning of time and the transitoriness of human life bring in another dimension. This is a mature and satisfying affirmation of the Christian position with no note of defensiveness or apology.

A quite different treatment of the same biblical material appears in the recently published lectures given at the University of Berlin in 1932-33 by the well-known German theologian **Dietrich Bonhoeffer.** These consist of an exegesis of the first three chapters in Genesis, proceeding in European fashion from one verse to the next. Historical and literary criticism is not ignored but becomes of small consequence in a Christocentric theological interpretation of the two accounts of creation.

A Theology of the Laity by HENDRIK KRAEMER. Westminster 1958. 192 pp. $3.00.

An outstanding Dutch theologian and ecumenical leader writes a convincing and original brief on the need for a new conception of the laity and its mediating role between the church and society. This is no flashback to the Reformation doctrine of the "priesthood of all believers," and neither is it a call for the kind of practical lay activity that characterizes American churches. Drawing upon his experience as director of the World Council Institute at Bossey and his acquaintance with lay experimental centers in the Netherlands and Germany, Dr. Kraemer is convinced that the church is on the verge of a radical reformation in which the laity will have to play a new and decisive role. Why and how he reaches this conclusion make the book a prophetic contribution to current theology.

A Genuinely Human Existence by STEPHEN NEILL. Doubleday 1959. 312 pp. $4.50.

Bishop Neill offers wisdom and practical guidance to the religious counselor. He relates the findings of depth psychology and the contributions of the psychiatrist to the larger realm of Christian experience and shows that no "cure of souls" that stops short of the experience of God's grace and forgiveness is possible. The theoretical statements are abundantly illustrated from actual case histories, literature, and personal observation. The book cannot be read hurriedly but yields nuggets of wisdom to the reader with patient and serious interest.

The Way in Africa by GEORGE WAYLAND CARPENTER. Friendship 1959. 165 pp. $2.95.

Dr. Carpenter, for many years a missionary in Africa, compresses in this slender volume a wide range of facts about Africa. Of particular interest is his description of the problems created by the rapid urbanization and industrialization among a people whose culture has changed but little since the era of Abraham. The

struggle for racial equality and political freedom in various areas is touched upon. Against these complex and difficult problems are presented the new demands and possibilities that confront the Christian church.

WORSHIP

An Experimental Liturgy by J. G. Davies, G. F. Cope, and D. A. Tytler. 72 pp.

Essays on the Lord's Supper by Oscar Cullmann and F. J. Leenhardt. 87 pp.

Worship in the Church of South India by T. S. Garrett. 62 pp.

Jacob's Ladder: The Meaning of Worship by William Nicholls. 72 pp.

There are many indications among both Protestants and Catholics of an awakened interest in liturgical forms and a widespread desire to revise traditional ritual so that it has contemporary significance. Perhaps these movements are more in evidence on the Continent and in England than in this country.

Published by the John Knox Press at $1.50 each ($5.00 for the set of four), these books reflect the general interest. They are part of a series of ecumenical studies in worship edited by J. G. Davies and A. Raymond George, two English theologians, under the guidance of an interdenominational advisory board drawn from three continents.

One of the aims of the series is "to bring out as fully as possible the corporate nature of Eucharistic worship" and to draw "attention to the intrinsically ecumenical character of the Christian communion." Because of this underlying purpose, the series will be particularly suggestive to clergy ministering to interdenominational congregations.

An Experimental Liturgy contains the entire liturgy for a church service. Although it follows the general pattern of the Anglican prayer book, much of the content is new. The introductory chapters, and the commentary which parallels the litany, are thoughtful and apt. They were prepared not only for Anglican churches but for the use of the "free churches" as well.

Essays on the Lord's Supper. Dr. Cullmann, a Swiss theologian, in an unusually interesting essay, points to evidences in early Christian literature that a communal meal was celebrated with great joy in the primitive churches before the time of Paul. He traces this tradition to the appearances of Jesus during the period between Easter and Pentecost when Jesus was present and ate with the community of Christians. This tradition eventually merged, he thinks, with the Eucharistic meal which developed in the Pauline communities. . . . Professor Leenhardt, also from Switzerland, sets forth a point of view to which many Protestants may take exception. Even though the reader may not agree with his theological assertions as to the redemptive efficacy of the sacrament, his questions are searching and cannot be dodged. Certainly he pours fresh meaning into symbols (including the words of ritual) which for many no longer point clearly to the reality which they represent.

Worship in the Church of South India. This account of the development of forms of worship in the United Church of India shows how

the traditions of separate denominations have merged and at the same time been colored by local Indian customs. The Western reader is made aware that the liturgy is both universal in meaning and at the same time rooted in the corporate life of a given community.

Jacob's Ladder, which grew out of the work of the Conference on Faith and Order at Lund, is a sympathetic study of denominational differences in worship, the relation of such differences to theological belief, and their bearing on the ultimate goal of church unity.

Crisis in Communication by Malcolm Boyd. Doubleday 1957. 128 pp. $2.95.

Malcolm Boyd, onetime professional publicity man in the TV, radio, and movie world and now Episcopalian clergyman, has written a penetrating, even brilliant, analysis of an area of modern culture on which Christian public opinion has as yet no clear standard of judgment. He first discusses the unethical uses of the TV, radio, and movies and why such exploitation should be of concern to the church. He next examines the misuse of mass media in the name of religion. Of particular interest is his criticism of some of the popular films based on biblical themes and, in contrast, his appreciation of the religious implications of some of the secular films and TV programs. His discussion of the potential usefulness of mass media to the evangelistic mission of the church is practical and creative. This is a book that deserves reading and that will yield to the thoughtful preacher unusually apt illustrative material for sermons.

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Books Received

The Power of God in a Parish Program by Joseph E. McCabe. Westminster 1959. 164 pp. $3.50.

Tested pastoral techniques worth adopting and adapting. A book that is not only practical but wise and thoroughly Christian, by a Presbyterian minister and college president who was a Navy chaplain in World War II.

Pastoral Problems by W. B. Riley. 192 pp. $1.50

Keeping Your Church in the News by W. Austin Brodie. 125 pp. $1.25.

A Minister's Obstacles by Ralph G. Turnbull. 159 pp. $1.25.

Fleming Revell reprinted these volumes in 1959 as part of their paperback "Pastoral Aid Series."

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Addresses of publishers whose books are reviewed above

Doubleday & Co., 575 Madison Ave., New York 22, N.Y.

Wm. B. Eerdmans Publishing Co., 255 Jefferson Ave., SE, Grand Rapids 3, Mich.

Friendship Press, 257 Fourth Ave., New York 10, N.Y.

Harcourt, Brace & Co., 750 Third Ave., New York 17, N.Y.

John Knox Press, Box 1176, Richmond 9, Va.

The Macmillan Co., 60 Fifth Ave., New York 11, N.Y.

Fleming H. Revell Co., 316 Third Ave., Westwood, N.J.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

LINK PREVIEW

NOTE TO CHAPLAINS: *In the next few weeks you will be receiving copies of the August and September issues of* THE LINK. *Here are some previews of important articles appearing in those issues. Three are in August and three in September.*

LEARN THE ADVENTURE OF CHRISTIAN LIVING
by Frederick W. Brink

How can a soldier, sailor, or airman escape the anonymity of his uniform? Would you do things differently today if you really believed God heard everything you said, saw everything you did? What does Christ teach about the importance of the individual?

WHY MEN DRINK
by Roger Burgess

Some people are all for drinking; others are teetotalers; still others believe in moderate drinking. What are some of the *real* reasons men and women drink? What are the facts? What is the position of *my* church? And, what is *my* viewpoint?

PERSONS OR PAWNS?
by James B. Ashbrook

Few individuals can be happy without family, friends, groups. Yet each man must decide the kind of life he will live. Must we always conform to group thinking so we won't be labeled "queer"? It has been said that any coward can follow the mob but to insist on being one's self takes courage.

A RELIGION FOR GROWNUPS
by Frederick W. Helfer

What a world! What a mess! And yet, as Carlyle once suggested, what a world for heroes! Every man, every woman carries a burden. How should we face the many injustices and evils in the world?

ARE YOU JUST A BIG NOISE?
by David D. Raycroft

Often the loud, swaggering "Joe" is not quite certain of his beliefs, so he tries to reassure himself by pointing out the weaknesses of others. Do you know yourself? Do you know what you believe—and why? Do you try to understand those who differ with you?

HAVE FAITH, WILL TRAVEL
by Alden L. Thompson

Servicemen who want to be true followers of Christ and examples of Christian living could change the world. What are some of the ways of witnessing to fellow servicemen? To citizens of the countries in which you are stationed?

NEWS ROUNDUP

CHAPLAINS

James V. **Claypool,** vice-chairman of The General Commission on Chaplains and Armed Forces Personnel, was one of a number of religious leaders who on May 26 made a five-hour cruise into Long Island Sound aboard the nuclear submarine *Nautilus.* Claypool is a former Atlantic Fleet chaplain.

Active-duty Navy chaplains in the group included Richard A. **Cahill,** Joshua A. **Goldberg,** and William W. **Parkinson.**

Civilian churchmen included were Cardinal **Spellman;** James N. **Gettemy,** president of the Hartford Seminary Foundation; Robert S. **Paul,** British ecumenical leader now on the faculty of Hartford Seminary; Walton W. **Davis,** minister in Old Greenwich; and Duncan **Howlett,** minister of All Souls Unitarian Church, Washington, D.C.

U. S. Air Force chaplains numbered 1031 as of 31 May 1959, according to *Chaplain Newsletter,* which reported 70 per cent as Protestant, 28 per cent as Catholic, and 2 per cent as Jewish. The Air Force Reserve claims 64 per cent, and the Regular Air Force 36.

Rome has been chosen by the Allied Air Forces Europe Chaplaincy Consultative Committee as the site of its next annual conference, 10-12 May 1960. William W. **Sissel,** Staff Chaplain, USAFE, will serve as vice-chairman.

Great interest is reported in an experiment with extension courses for chaplains at Great Lakes Naval Training Station. Dr. Carrol **Wise,** of Garrett Biblical Institute, has been conducting a two-hour credit course in counseling. According to the *Navy Chaplains Bulletin,* "permission was secured to use the officers' conference room as a classroom. With each chaplain purchasing a different book on the bibliography and donating books from his personal library, a library for the course was established in the Center Chaplain's Office."

Now it is planned to continue the program with possible courses in current theological thought, Bible, humanities, etc.

The popularity of Pi Chi Sigma, WAF Protestant chapel society, is indicated by the fact that 27 chapters of the society have now been chartered.

The Protestant professional seminars for Navy chaplains will be focused this year on the pastoral ministry. The West Coast seminar, to be held two consecutive weeks in October at San Diego, will be led by Dr. Alvin **Rogness,** president of Luther Theological Seminary, St. Paul, Minn. The East Coast seminar, to be held two weeks at Norfolk, will be led by Dr. Gordon E. **Michalson,** professor of historical theology at Garrett Biblical Institute, Evanston, Ill. Michalson is a former Navy pilot and squadron commander.

An exhibit of the work and materials of The General Commission on Chaplains and Armed Forces Personnel was featured at the American Baptist Convention, meeting in Des Moines, Iowa, June 1-9, 1959. Among the thousands who visited this booth were Chief of Army Chaplains Frank A. Tobey, who addressed the Convention; Air Force Chaplain Arthur E. K. Brenner; Navy Chaplain Bernard N. Morris; VA Chaplain James O. Eskridge; and many other chaplains.

The exhibit was planned by the Rev. A. Ray Appelquist, secretary of the department of Christian Ministry to Service Personnel of the American Baptist Convention, and Dr. Lawrence P. Fitzgerald, director of the General Commission's Department of Ministry to Armed Forces Personnel.

Dr. Marion J. Creeger, executive secretary of the General Commission, has announced that the Commission would be glad to co-operate with any of its 34 denominations in planning convention exhibits as well as in supplying materials.

Seated in picture: Chaplain Carl Karpa, USNR, and Dr. Fitzgerald.

A great Protestant Men of the Chapel Convention took place July 28-31 at Estes Park, Colo.

Special speakers included Theodore R. **McKeldin,** former governor of Maryland; Samuel ("Jap") **Patterson,** Jr., director of United Church Men; the Rt. Rev. Arnold M. **Lewis** of Kansas; Lt. Gen. Charles E. **Hart;** and Maj. Gen. Harvey H. **Fischer.**

Chaplain leadership of the conference included Lewis **Durden,** Eric **Eastman,** Arthur **Estes,** James H. **Fiser,** Carl F. **Gunther,** Edwin L. **Kirtley,** Oliver E. **Porter,** C. C. **Underwood,** and Ross C. **Wright.**

The Commendation Medal has been

received by Air Force Chaplains Edwin R. **Chess** and Meredith P. **Smith.**

Harold D. **Shoemaker** has been reassigned from the Office Chief of Air Force Chaplains to Lakenheath AFB, near Cambridge, England.

Martin C. **Poch,** formerly Alaskan Command Chaplain, has been rotated to Headquarters 26th Air Division, Hancock Field, N.Y.

John M. **Kleckner,** formerly Division Chaplain, Fleet Marine Force, Pacific, reported Aug. 1 to the U.S. Coast Guard Academy, New London, Conn.

Oden M. **Pullen** succeeded Robert W. **Tindall** on Aug. 1 as the Air Force chaplain assigned to Arlington National Cemetery. Tindall will enter the Air War College, Maxwell AFB, Ala., as a student this fall.

Army Chaplain John B. **Duncan,** who had been at Fort Riley, Kan., since 1955, retired from active service June 30.

When Robert W. **Williams,** chaplain with the 101st Airborne Division at Fort Campbell, Ky., was the baccalaureate preacher this spring at Tennessee Polytechnic Institute, Cookeville, Tenn., he gave as his sermon a poem he had written in free verse, "The Night I Resigned from the Human Race." Of his 400-line poem, Williams says: "It is both a stern protest of life at its worst and a strong affirmation of life at its best. It is a sincere attempt to express the ambivalent feelings Americans have toward the 20th century."

Chaplain Williams holds the "master parachutist" rating, having made 73 jumps when serving in three airborne assignments.

PERSONALITIES

The Abingdon Press $12,500 award has been won by Dr. Jaroslav **Pelikan,** professor of historical theology at the Federated Theological Faculty of the University of Chicago. His book, to be published Sept. 14, is entitled *The Riddle of Roman Catholicism.*

Joe Dimaggio discusses the military market for mustard with a sales manager at One Mustard St., Rochester, N. Y. The former Yankee great is making a "big hit" as vice-president of V. H. Monette & Co., which handles R. T. French Co. sales to the armed forces.

Car Dieu a tant aimé le Monde, qu'Il a –
donné Son Fils unique, afin que quiconque Croit
en Lui ne périsse point, mais qu'il ait la Vie Eternelle.
(Jean III
nour
in IV 8)

Official U.S. Navy Photo

Pastor Hector Arnera interprets a message from Chaplain Asa W. Jones at the Brethren Evangelical Church in Cannes, France, where Protestant personnel from the USS *Intrepid* (CVA-11) are attending a worship service. It was a memorable day in the lives of these visitors, who first entertained youngsters from the Protestant orphanage aboard ship, then visited the orphanage and local Protestant churches. Afterward gifts of money were made to Le Foyer Fleuri Orphanage, Pastor Arnera, and his church.

The new dean of Harvard Divinity School is Samuel H. **Miller,** who for 25 years has been minister of Old Cambridge Baptist Church, Cambridge, Mass. He succeeds Douglas **Horton,** renowned Congregational minister and ecumenical leader.

Karl A. **Olsson,** of the Evangelical Covenant Church of America, is the new president of North Park College and Theological Seminary. Dr. Olsson is a member of The General Commission on Chaplains and of this magazine's Editorial Advisory Council.

The new president of the American Baptist Convention is Herbert **Gezork,** president of Andover Newton Theological School, Newton Centre, Mass., and a member of this magazine's Editorial Advisory Council.

The new moderator of the General Assembly of the United Presbyterian Church, USA, is Arthur L. **Miller,** minister of the Montview Boulevard Church, Denver, Colo. His two sons are William Lee Miller, of the Yale Divinity School faculty, and Norman

A. Miller, of the Navy Department, Washington.

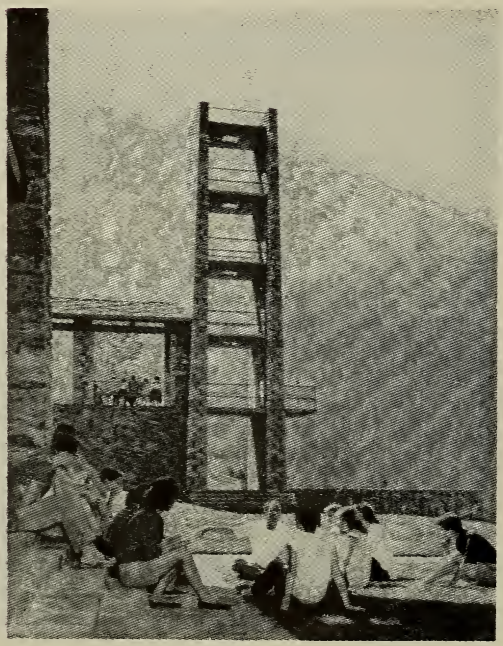
J. V. Langmead **Casserley,** a leading theologian of the Anglican Communion, goes this fall to join three other clergymen at Bishop Anderson House, a unique institution at the Chicago Medical Center. Here an encounter takes place between the Christian faith and top-flight scientists, doctors, and faculty members of the community.

Miss Umeko **Kagawa** of Tokyo, Japan, daughter of the famous Toyohiko Kagawa, arrived in New York July 1 to begin her new work as secretary of World Youth Projects, a joint enterprise of the World Council of Churches and the World Council of Christian Education. Miss Kawaga holds a B.D. degree from Yale.

Kenneth G. **Neigh** succeeded Hermann N. **Morse,** July 1, as general secretary of the United Presbyterian, USA, Board of National Missions.

The newly appointed chaplain of the Corps of Cadets at the U.S. Military Academy is Theodore Cuyler **Speers,** pastor of New York's Central Presbyterian Church, who goes to West Point in September.

Hugh T. **Kerr,** professor of systematic theology at Princeton and editor of *Theology Today*, will spend the



There's a new look this summer at Agape, the Waldensian ecumenical youth center in the mountains of northern Italy, near the border of France. It now has a completed bell tower, built by work campers from many countries during the past three years.

When several ships of the Royal Netherlands Navy paid a visit earlier this year to the U.S. Naval Auxiliary Air Station, Mayport, Fla., a unique service of worship was held in the Chapel of the Holy Spirit. Chaplain W. P. Kramer, RNN (left), of the aircraft carrier HNMS Karel Doorman, preached in English. Chaplain W. M. Hunter, USN, read the Scriptures in Dutch.

Official U.S. Navy Photo

coming academic year in Europe doing research in symbolism and the communication of religious truth.

The Association of Mental Hospital Chaplains has established an award, to be bestowed occasionally on an outstanding hospital chaplain, in honor of Anton T. **Boisen,** pioneer in a clinical training program in psychiatry for pastors and seminarians.

The new president of the Southern Baptist Convention is Ramsey **Pollard,** pastor of the Broadway Baptist Church of Knoxville, Tenn.

William A. **Norgren** has received appointment to the newly created post of Director of Faith and Order Studies with the National Council of Churches. Mr. Norgren is a priest of the Protestant Episcopal Church.

James W. **Carty,** Jr., former Air Force chaplain, became professor of journalism Aug. 1 at Bethany College.

Charles W. **Ranson,** director of the Theological Education Fund of the International Missionary Council and formerly its general secretary, has been appointed professor of ecumenical theology at Drew Theological Seminary.

Recent deaths:

Huldah **Niebuhr,** sister of Reinhold Niebuhr and H. Richard Niebuhr, at the age of 70. Miss Niebuhr had taught at McCormick Seminary since 1946.

Harper **Sibley,** chairman of Church

Army Photographic Agency

President Eisenhower receives the first copy of the new Armed Forces hymnal with his name inscribed from members of the Armed Forces Chaplains Board. Left to right: RADM George A. Rosso, Chief of Chaplains, U.S. Navy; Maj. Gen. Terence P. Finnegan, Chief of Chaplains, U.S. Air Force; President Eisenhower; Maj. Gen. Frank A. Tobey, Chief of Chaplains, U.S. Army; and LCDR Samuel Sobel, CHC, USN, Jewish consultant to the Board.

World Service and president of the U.S. Committee for Refugees.

F. W. **Boreham,** distinguished Baptist minister of New Zealand and Australia, who was known around the world for his many books.

Ronald **Bridges,** religious adviser to the U.S. Information Agency and former president of the Pacific School of Religion.

William Walter **Peele,** retired bishop of The Methodist Church.

NATIONAL

Plans for a huge **Protestant center** in Washington, D.C., moved another step forward with the purchase of land for a national Presbyterian center to be built near American University, a Methodist school.

The 16½-acre site recently acquired by the Presbyterians for $2,182,500 adjoins an 18-acre tract being held by the Methodists for a possible future Methodist headquarters building and religious center.

Plans call for the establishment of a huge new National Presbyterian Church to replace the present downtown church, a large auditorium, offices for various Presbyterian agencies, a chapel, a graduate school for

pastoral work, and an underground parking area for more than 1,000 cars.

A $10 million building fund drive will be launched soon.

Construction of a Methodist center on the adjoining property is expected to be considered by the 1960 General Conference.

In addition to American University, other nearby Methodist interests are Wesley Theological Seminary, Metropolitan Memorial Church, and the $8½ million Sibley Hospital and medical center now under construction.

The Temple Baptist Church is on neighboring property, as will be the new Baptist Home.

A few blocks away is the famed National Cathedral of the Protestant Episcopal Church.

A John Foster Dulles Library and Research Center is to be established at the Interchurch Center, New York headquarters for the National Council of Churches. An initial gift of $25,000 toward creation of the library has been made by the law firm of Sullivan and Cromwell, of which Mr. Dulles was a member from 1911 to 1949. The library will contain materials on the work of the churches in international affairs, especially since 1908. Mr. Dulles was chairman of the old Federal Council's Commission on a Just and Durable Peace.

"A Library of Protestant Thought," to be published by Oxford University Press in at least 20 volumes, will contain source material in the history of Protestant thought for the past 400 years. The first volume is expected to appear in 1960.

AT YOUR SERVICE

Music

The choir of Princeton Theological Seminary has made a long-playing record recently released by RCA Victor. Listed as RCA LPM 1903, it contains 18 anthems by the male chorus.

So Will We Sing, Vol. II—a new album of three double-faced LP microgroove recordings subtitled "The Music of the Christian Year"—is now available at $10.00 from the Broadcasting and Film Commission, 220 Fifth Ave., New York 1.

The Madrigal Singers of Chapman College, Orange, Calif., sing the music of Advent, Christmas, Epiphany, and the New Year. The Reformation Singers of the Lutheran Church of the Reformation, Washington, D.C., sing music for Easter, Ascension, Pentecost, Thanksgiving, Home and Family Mission, Brotherhood, and national days. All music here recorded has been cleared for broadcast.

Publications

We're enthusiastic about *A Discussion of Family Money: How Budgets Work and What They Do*. It's available free from Mrs. Marion Eberly, Director, Women's Division, Institute of Life Insurance, 488 Madison Ave., N.Y. 22. This simple family money plan helps you live happily within your income whether it is large or small. 24 large-size pages. Also, two free pamphlets from the same source can help your boys and girls: *Money in Your Pocket* and *A Miss and Her Money*.

An African Mother's Prayer

Now the children are asleep, my Lord. I am tired and would spend a half hour in stillness with thee.

I want to bathe my soul in thy infinity, like the workingmen who plunge into the surf to shed the dust and sweat of their bodies.

Let my burning heart feel thy ever-renewing power; let my clouded spirit be lost in the crystal clarity of thy wisdom; heal my unworthy love in the waters of thy love which is so true, steady and deep.

O Lord, I couldn't stand being a mother one more day if I thought I had to account for all my faults. I am all sin. My love walks over my wisdom. But I love my children. I know that their little seeing eyes see through me, right to my soul, that they imitate me. Help me, O Lord, to be good in the deepest of my intentions, good in all my desires. Make of me what I wish my children to be, with a heart that is strong, true and great.

Help me not to be annoyed by the little things. Give me the large view of things, a sense of proportion so that I can truly judge what is important and what is not. Lend me strength to be a real mother to my children, knowing how to turn right their souls and their imagination, knowing how to help them unfold their dreams and care for their bodies.

Guard them against evil and let them grow up healthy and pure.

This I ask in the name of our Lord, Jesus Christ.

Translated by Frederick J. Rex from the French, as it appeared in Envoi, *No. 1 (November 1954), an illustrated monthly published in the Belgian Congo*

From the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N.Y.